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ISLAMIC EDUCATION IN THE STUDY OF ISLAMIC PSYCHOLOGY

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Abstract: The aim of this paper is to explain Islamic education in the study of Islamic Psychology. Islamic psychology is a study approach to understanding human psychology and behavior based on the concept of monotheism, by means of integration between science and faith. Islamic psychology is a form of psychology that is based on the image of man in Islam, study the uniqueness and the patterns of human behavior as an expression of the experience of interaction with oneself, the environment, and the spiritual realm with the aim of improving the mental health and quality of religious life, and reaching happiness of life in the world and the hereafter. One effort to rebuild human civilization and refinement of the concept of human behavior that is educated and understand the concepts of education in Islam, as well as the refinement of the soul that is filled with faith it can be discussed in the study of the science of Psychology Islam which is based on the Qur'an and Hadis. In Islamic education has laid the foundations of the Qur'an concerning the objectives of Islamic education and materials that should be taught in Islamic education. The materials will be delivered using methods that should be attractive and essential issue in order to achieve the expected goals of Islamic education. Based on so tightly between tasks Islamic psychology with emphasis on the soul of this very influential in the science of Islamic education. Pure soul must be easy to accept and apply the concepts of Islamic education that is based on the Qur'an and the Sunnah of the Prophet Muhammad. On top of this pillar was built two basic concepts of Islamic education. The starting point here starts from the concept of man in Islam.

Abstrak: Tulisan ini berupaya menjelaskan pendidikan Islam dalam kajian Psikologi Islam. Psikologi Islam adalah suatu pendekatan studi dalam memahami kejiwaan dan perilaku manusia yang berdasarkan konsep tauhid, dengan cara integrasi antara ilmu dan iman. Psikologi Islam adalah sebuah bentuk psikologi yang berlandaskan citra manusia menurut ajaran Islam, mempelajari keunikan dan pola perilaku manusia sebagai ungkapan pengalaman interaksi dengan diri sendiri, lingkungan

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sekitar, dan alam rohani dengan tujuan meningkatkan kesehatan mental dan kualitas hidup keberagamaan, serta menggapai kebahagiaan hidup di dunia dan di akhirat. Salah satu upaya untuk dapat membangun kembali peradaban manusia dan penyempurnaan konsep perilaku manusia itu adalah dengan berpendidikan dan memahami konsep-konsep pendidikan dalam Islam, serta penyempurnaan jiwa yang diisi dengan iman dapatlah dibahas dalam kajian ilmu Psikologi Islam yang berlandaskan pada Al-Qur'an dan Hadist. Dalam pendidikan Islam telah diletakkan dasar-dasar Al-Qur'an yang berkenaan dengan tujuan pendidikan Islam dan materi-materi yang harus diajarkan dalam pendidikan Islam. Materi-materi yang akan disampaikan sebaiknya menggunakan metode yang menarik dan menjadi persoalan esensial dalam rangka tercapainya tujuan pendidikan Islam yang diharapkan. Berdasarkan pada begitu eratnya antara tugas psikologi Islam yang lebih menekankan pada jiwa ini sangat berpengaruh dalam ilmu pendidikan Islam. Jiwa yang bersih tentunya akan mudah dalam menerima dan mengaplikasikan konsep-konsep pendidikan Islam yang berdasarkan pada Al-Qur'an dan Sunnah Rasulullah SAW. Di atas kedua pilar ini lah dibangun konsep dasar pendidikan Islam. Titik tolaknya dimulai dari konsep manusia menurut Islam.

Keywords: Islamic Psychology, Islamic Education, Human, Life, Behavior,

Preface

Advances in science and technology in recent years increasingly proves how human has a large stake in the struggle for modernity. In accordance with the current of the times, religious education does not escape from the challenges. Among the challenges now being faced is globalization. This globalization has a positive impact but it can also has a negative impact. The positive impact of this modernization one of which is to make human life easy and comfortable with the technology, while the negative effects could arise from the introduction of ideology which undermines religion, such as liberalism, individualism, materialism, and hedonism, which resulted in the emergence of freedom of thought without control, selfishness, a devotee of the material, deterioration in behavior and feel the emptiness in his soul. To overcome the empty spaces inside and one of them is the human soul is returned to the function of

religion as a human on this earth and re-interpret the Quran and Hadis as a guide for life.

The Qur'an as a guide to life and lights in the emptiness of the human soul, has made it clear that man is a creature that has two functions and also includes two basic tasks well, namely: The first function, man as a caliph of God on earth, this meaning implies that humans were given mandate to preserve, maintain, utilize and conserve the universe. The second function, human beings are creatures of God which was given the task to worship and serve Him. In addition, human is being who has spiritual and physical potential. Potential birth is a physical element that is owned by human. While the potential is inner spiritual elements of human beings that can be developed in the direction of perfection.¹

Based on the Islamic concept of man is exactly applied to the concept of Islamic psychology. Islamic psychology is the study of Islam itself associated with aspects of the human psyche and behavior, so that the human conscious self can form a more perfect quality and happiness of life in this world and hereafter.²

The presence of Islamic psychology in this century is one proof of the revival of Islam in the world civilization. The presence of Islamic Psychology is a response to the failure of modern psychology / contemporary overcome gaps in the human psyche, his anxiety and try to assess and interpret real life. Islamic psychology is a form of psychology that is based on the image of man in Islam, study the uniqueness and the patterns of human behavior as an expression of the experience of interaction with oneself, the environment, and the spiritual realm with the aim of improving the mental health and quality of religious life, and reaching happiness of life in the world and the hereafter.

Furthermore, also explained that the essence of the definition of Islamic Psychology contains three main elements, namely: First, that the Islamic Psychology is one of the problems of Islamic studies. Psychology of Islam has the same status as

¹ Haidar Daulay. *Kapita Selekt. Pendidikan Islam di Indonesia*. (Medan : Pustaka Publishing, 2012). 2

² Mujib dan Mudzakir. *Nuansa-nuansa Psikologi Islam*. (Jakarta : PT Raja Grafindo Persada, 2001). 1

other Islamic disciplines. The placement of the word 'Islam' here has the sense of style, perspective, mindset, paradigm, or ideology, meaning that psychology is built patterned or has the mindset as applicable to the scientific tradition in Islam, so can form an unique ideology and different from contemporary psychology in general. Is inseparable from ontology framework, epistemology, and axiology in Islam, so that they could create such a branch of psychology: Islamic Psychopathology, Islamic Psychotherapy, Islamic Developmental Psychology, Islamic Social Psychology, Islamic Educational Psychology, and so on.³

Based on the description of the importance of the concept of Islamic education in the form of man as a perfect man, then one of the goals of this paper is the author's keen to examine the concepts of Islamic education based on the study of Islam and the Psychology of view. How to keep a person can be formed into a perfect man and has a mental health through education, it is closely related to the objectives of Islamic education includes several aspects, one of which related to aspects of psychiatric education.

Al Abrasyi also confirmed that the core of the psychiatric education is to educate so that learners have a healthy soul to avoid all sorts of psychiatric disorders and also protected from a variety of mental illness.⁴

The connection between education and mental health are closely related. Many studies conducted on patients suffering from mental disorders and diseases, and against those who do not feel the joy of life, it is evident that the biggest cause lies in the education he received, especially at an early age that education will be minimal religious education.

While the definition of mental health it is a person's ability to adjust to himself that aim to achieve personal integrity and wholeness, acceptance of himself and the acceptance of

³ Ibid

⁴ Muhammad Atiyyah. Al Abrasyi. *At Tarbiyyah al-Islamiyyah wa Falasifatuha* (Kairo : Isa Bab Al-halabi, 1975). 25

others to it.⁵ If someone in that he had a mental health it will easily grow the potentialities of human nature and the spiritual nature of humanity.

Psychological Study of Islam

Presenting Islam as an effort to improve the psychology of concepts can foster creativity. Similarly, proposed by psychologist Hanna Djumhana Bastaman. He explained that if Muslims want to establish psychology, then it should utilize the results of psychological scientists thought. Prominent features of Hanna Djumhana writing is on the one hand he recognizes the truth of psychological theories with notes here and there is no shortage and on the other hand he tried to correct the deficiencies that the Islamic concepts.⁶

There are two backgrounds for the necessity of the presence of Islamic Psychology has been widely cited by psychologists, namely: First, Islam has a fundamental viewpoint of the human self and all circumstances, is different from the psychological point of view of conventional (Western), both from the aspect of the philosophy, methodology and approach. The Qur'an as the first source of Islam has its own views about people, through the Qur'an Allah also tells a lot about the secrets of men. To know about human nature philosophically, the Qur'an became the main reference for the development of the science of psychology. Western psychology has developed at this time weaknesses fundamentalist, both philosophically and practically. Psychoanalysis Sigmund Freud, regard as crazy people who believe in God and Behavioristic did not believe about the God. This will be an important to create a new ideology of Psychology that believe to God is Islamic Psychology.⁷

The second reason is the awareness that the modern face of a variety of critical psychology. Modern psychologists from

⁵ Musthafa. Fahmi. *Kesehatan Jiwa dalam keluarga, sekolah dan masyarakat*. (Jakarta : Bulan Bintang, 1977). 24

⁶ , Hanna. Bastaman. *Integrasi Psikologi dengan Islam : Menuju Psikologi Islami*. (Jogjakarta : Pustaka Pelajar & Yayasan Insan Kamil, 1995). 3

⁷ , Hartati. Neti. dkk. *Islam dan Psikologi*. (Jakarta: Raja Grafindo Persada, 2005). 16.

both Muslims and non-Muslims has thrown up a number of criticisms of modern psychology. Malik B. Badri, a Muslim scientist from Sudan has made corrections to the theoretical and practical modern psychology. Even Gordon Westland (1978), a psychological scientist Western view that the crisis of modern psychology has grown so far that can be categorized into various crises, there are the use of crisis (the usefulness of crisis), a crisis of the laboratory (laboratory crisis), a crisis of philosophy (the philosophical crisis), a crisis of the profession (the professional crisis), a crisis of ethics (the ethical crisis), and crisis resolution (the resolution of crisis).⁸

Task Islamic psychology is different from Western psychology, Western psychology is only explain (explanation), predict (prediction), control (controlling) on human behavior. While Islamic psychology explain, predict, control and direct to obtain the blessing of God. So the primary mission of Islam will save human psychology and leads man to satisfy his natural inclination and disposition to return to Allah SWT. Islamic psychology was built by using the Quran as the main reference and the Qur'an was revealed not merely the Muslims but for the good of mankind, because it was built with the direction of Islamic Psychology to human welfare.

In general, the development of the discourse of Islamic Psychology as one of the result of the Islamization of science or "Islamic awakening", not only the demands of Muslim scientists but also the results of the study some non-Muslim scientists. One of them was Erich Fromm (figure psychology) which revealed that the modern man face the irony that they are succeeding in reaching the material achievements but their live filled with disquiet the soul (prone to stress, depression and feeling alienated). Erich Fromm gives an example of the increasing suicide rate among the elders age in some countries of Europe and America. Similarly, the opinion of the philosopher Bertrand Russell who said that the material progress achieved in modern

⁸. Hanna. Bastaman. *Integrasi Psikologi dengan Islam : Menuju Psikologi Islami*. (Jogjakarta : Pustaka Pelajar & Yayasan Insan kamil, 1995). 3

civilization is not accompanied by progress in the field of moral-spiritual.⁹

Seeing the development of western psychology paradigm that has been described above, then it is possible Islamic psychology become the next paradigm in developmental psychology. One of the reasons that can be used that the psychology of Islam put back the position of religion in human life in the history of the development of each tug, become completing the concept of human behavior and represents the factor of God (spiritual) of human life and believed to be capable of being moral element in the application modern science so that it can rebuild human civilization.

One effort to rebuild human civilization and refinement of the concept of human behavior that is educated and understand the concepts of education in Islam, as well as the refinement of the soul that is filled with faith it can be addressed in the study of the science of Psychology Islam which is based on the Qur'an and Hadis.

Components of Basic Human and the Nature of Islamic Education

In essence, education in Islam has a goal to achieve change for the good, both on the behavior of individuals and on the live of the people in the neighborhood. Process of education related to the ¹²¹ds and basic human components. It also reinforced the goal of Islamic education in Muslim first international conference in 1977, which set goals of Islamic education¹ in general is:

Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of Man in all its aspects : spiritual, intellectual, imaginative, physical, scientific, linguistic both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete

⁹ Ibid. 3

*submission to Allah on the level of the individual, the community and humanity at large.*¹⁰

In particular, the international conference of the world's Muslims also set a goal of Islamic education are:

*The aim of Muslim education is the creation of the good and righteous man who worships Allah in the true sense of the term, builds up the structure of his earthly life according to the shari'ah (law) and employs it to subserve his faith.*¹¹

The components of basic human is the recognized body, spirit and mind. The purpose of Islamic education in general can be divided into three main groups (body, soul and mind). The general objective is to be built on three components each of which must be maintained as well as possible. Failure to achieve personal results will lead to producing a result does not qualify for the role of man as caliph. As the removal of one of these components will lead to the loss of the three principal components as a unified whole and round, same view occurs when educational purposes ignore the basic human elements. The human in this study has three main objectives, namely the purpose of physical (*ahdaf al-jismiyyah*), the purpose of spiritual (*ahdaf al-ruhiyyah*), and the purpose of mind (*ahdaf al-aqliyyah*).¹²

1. The Purpose of Physical Education.

Physical strength is an essential part of the purpose of education, then education should aim toward physical skills that are important for health. Physical education also avoid situations that threaten the physical health of students. Physical hygiene is usually in line with good appearance and habit arising from done, for example when they wanted to worship such as prayer, reading the Qur'an, it is inseparable from the act of purification and order to wear a nice and beautiful when they wanted to go to the

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¹⁰ *First World Conference on Muslim Education* (Jakarta : Inter Islamic University Cooperation of Indonesia). 4

¹¹ Ibid. 2

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¹² Abdurrahman Shaleh. *Abdullah. Educational Theory A Qur'anic Out Look.* (Makkah al-Mukarramah : Ummu al-Qur'an University, t.t).h : 119

mosque for prayers. Fulfillment of biological need is necessary for human existence as a person such as needing to eat and drink.

According to the author, this is in line with the views of humanistic psychology that recognizes the potential of human being and also in line with the concept of Islamic Psychology. In the humanistic there is a theory of the hierarchy of needs proposed by Abraham Maslow. If needs are met in one man, the higher requirement demands to be met, and so on. In the hierarchy of needs theory that physiological needs is a basic need of human beings to be fulfilled first. This is consistent with the concept that the fulfillment of the objectives of Islamic education biological needs in the perspective of the Qur'an will bring positive attitudes among physical goals.

2. The Purpose of Spiritual Education.

According to Said Hawwa that the origin of the soul is essentially acknowledge and accept the testimony of God and devotion to Him. However, environmental factor can alter the properties of the original basis, which means the possibility to do deviate from the truth. The purpose of Islamic education should be able to bring the spirit and get to the truth and purity. Thus Islamic Education, should be able to lay the foundations that should provide guidance so that people maintain constant contacts can be with God.¹³ Then the function used in this spirit turns synonymous with nature functions. Nature serves to open the door for the sense to do the main task in the context of his testimony to the existence of God.

3. Purpose of Sense Education.

Humans are given a mind that is able to distinguish between other living creatures. By using the human mind is able to differentiate between the good and the bad. According to Muhammad Abduh (one of the Muslim leaders of the world) about one of the creation of man (*al-alaq*) and the position of the most perfect human being among other beings (*ahsan taqwim*), that the most perfect human being, because the spirit of

¹³ Abdurrahman. Abdullah. *Teori-teori Pendidikan Berdasarkan Al-Qur'an*. Trans : Prof. H.M Arifin, M.Ed. & Drs. Zainuddin. (Jakarta : Rineka Cipta, 1990). 140

excellence consisting of sense and soul. In other words, human beings are created from material that is material and immaterial body and spirit. With this is mind and the human soul can grow and develop so that they can carry out the duties of the caliphate on earth.¹⁴

Educational Objectives Mind is more focused on the development of human intelligence as directing an individual to be able to find the truth. Review of the signs of God's power and the discovery of the message of the verses will bring faith in the Creator. In addition to helping students get the facts and mental skills. Islamic Education refers to the purpose of giving impetus to the improvement of human intelligence. Depth understanding and not just give rote to merely memorizing lessons are not appropriate according to the theory of Islamic education. Islamic education is not just focused on memorization, while the process of intellectualization and understanding ruled out.¹⁵

According to Al-Atiyah Abrasyi, the purpose of Islamic educational closely related to the purpose of the creation of man as a caliph of Allah and as a servant of God. He also revealed details of the application of Islamic educational purposes are:

1. **11** assist in the formation of a noble character.
2. Preparation for life in the world and the hereafter.
3. To foster the spirit of scientific (scientific spirit).
4. Preparing students in terms of professional.
5. Preparation for seeking prosperity.¹⁶

From the various arguments and thoughts that have been raised before it can be concluded that the real Islamic education is an attempt to humanize by optimizing the capabilities of the components of human nature that recognized the body, spirit and mind. This was carried out so that people can carry out its function as caliph optimally with a real sense in which is included the formation of a civilized man who in turn leading private establishment perfect man.

¹⁴ M. Rasyid. Ridha. 1365 H. *Tafsir al-Manar. Jilid IV.* (Kairo : Dar-al Manar, 1365 H) 270.

¹⁵ Ibid

¹⁶ Muhammad Athiyah. Al-Abrasyi. *At-Tarbiyyah al-Islamiyyah.* (Mesir : Isa Bab al-Halabi, 1964).

Relations between the Islamic Educational and Islamic Psychology

In this latest century has emerged very serious concerns about the depletion of humanity and the loss of the religious spirit in all activities of human life. The rapid development of science and technology on the one hand have exposed humans to improve their material well-being. But on the other hand, the paradigm of modern science and technology with a variety of non-meta-physical approach and neutral human ethics has dragged on blindness aridity and spiritual dimensions.

This is in line with the view of Muhammad Abduh who argue that humans are basically good quality seeds, have properties that are implemented in the divine basis of human values. Glory is of course based on the power of the human sense. But on further developments, the human soul is not stable anymore. Instability that causes the human soul into the base.¹⁷

Poor insight into the spiritual value of ethics in all dimensions of science that seems to be the cause of human development and basic complaint that many people who are smart but poor moral. Science is absorbed into nothing compared to the happiness obtained. This condition should be corrected immediately. Therefore, it is necessary to build a more receive educational paradigm in the context of humanity, namely the paradigm that refers to the insights of humanity as a whole by trying to find and explore the basics of ethics in all dimensions of science. The conclusion is how to build the concept of Islamic education that is more humanistic and religious oriented psychological Islamic values and guided by the Qur'an, which is considered the whole potential (nature) comprehensive human in an attempt to absorb the entire depth of knowledge and spiritual dimensions of ethics. In Surat ar-Rum (30); 30 prove the relationship between fitrah and religious values (*din*) religion of Allah complementary both them :

¹⁷ M. Rasyid. Ridha. *Tafsir al-Manar. Jilid IV.* (Kairo : Dar-al Manar, 1365 H).

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٤﴾

"Facing in a certain direction with a straight face to the religion (God), (keep up) the nature God has created man in the nature. No change in the nature of God (that is) straight religion, but most men understand not. "

In depth, educators acknowledge that the theory and practice of education is influenced by how the human nature was seen. If it were human, it is deemed to have an evil disposition, it is mostly focused in education to remove or replace the elements of the crime.

According to Lorenz theory of constructive nature of human aggression at birth, the focus of education is directed to find a replacement objects sublimation and procedures that will help eliminate the properties of this aggression. The theory of "tabula rasa" by John Locke is considered a holy man in his home clean as a white paper, will provide a major role for education and teaching. For the first a little boy newborn it does not have the element of good or evil elements. Good teaching that will produce personality as aspired. Through the learning process will be a better person.¹⁸

The concept of nature in the study of Islamic psychology based on the Qur'an, also demanded that Islamic education should aim to make the system robust education for the sake of bonding man with God. Theme of education contextualized with the word Islam is not just the transmission of knowledge, science, and technology but also as a process of planting values education because of the nature of the Qur'an is to make people to be cautious in order to achieve success (*al-Falah*), both in this world and in the hereafter .

¹⁸ Abdurrahman. Abdullah. *Teori-teori Pendidikan Berdasarkan Al-Qur'an*. Trans : Prof. H.M Arifin, M.Ed. & Drs. Zainuddin. (Jakarta : Rineka Cipta, 1990). 63

In Islamic education has laid the foundations of the Qur'an concerning the objectives of Islamic education and materials that should be taught in Islamic education. The materials will be delivered using methods that should be attractive and essential issue in order to achieve the expected goals of Islamic education. The role of educational methods stems from the fact that shows that the Islamic education curriculum materials may not be exactly be taught, but must be given special and interesting manner. Inaccuracy in the application of this method would be able to hinder the learning process and hamper the goal of education in Islam, the human form as well as the perfect man character. The key to the formation of character in the educational process according to the Qur'an shows that man is born with a good nature. Belief in the existence of a good nature will affect the practical implications for the methods that should be applied in teaching and learning.

Overall for the meaning of education in Islamic Psychology must first understand the concept of man in Islam, because humans are considered as actors in education. In the Qur'an man has a special position in this universe, he is the caliph on the earth. As the word of God:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿١٣﴾

"Remember when your Lord said to the Angels: "I am going to make a caliph on earth. "They say: "Why do you want to make (caliph) on earth that person who will make mischief therein and shed blood, And We Always hymn to praise You and sanctify You?" The Lord said: "I know what you didn't know." (Al-Baqarah: 30).

Humans also have the potential, which is the potential for physical and spiritual potential. Potential physical man is the whole human organs tangible material, while the spiritual potential of man consists of sense, qalb, nafs, and spirit. Potential physical in man has a close relationship with the spiritual

potential of man, for the health and physical fitness (physical) influence on the spiritual potential of human as thinking, feeling, and vice versa.¹⁹

In order to a person can be formed to be perfect man then man must be educated. Likewise, the function of a human on this earth which is considered as the caliph of Allah on duty to care, preserving the universe and worship and serve Allah. With education, the human task as caliph to function properly. Based ²⁰ the Islamic concept of man who eventually applied to the concept of Islamic education, the true Islamic education is a balanced education. The balance between the physical-spiritual, individual-society, world-hereafter, and intellectual-emotional. With the path of Islamic education anyway, people will have a mental health so as to adapt to meet the needs of the physical and spiritual needs.

Conclusion

Western education tends to overemphasize the intellect (cognitive) and ignore the mental function (affective). Basic education such as reading, writing, and arithmetic involving work function entirely reasonable. Human who fertile soul functions, such as music, arts, and social skills will generally be subordinated and treated as complement. This fact explains the stereotype of highly educated scholars, which is smart but not too smart. Contrary to this, the Islamic Psychology present to give a new view that is different from contemporary Western psychology. Islamic Psychology tries emphasis on the need to nourish the soul closer to God the Creator. Someone who open his soul would be wise, compassionate, and more understanding than those whose soul is closed. The soul is meant here is the spiritual nature bathiniah, not a soul in the physical sense. Soul is a light source bathiniah, inspiration, creativity, and compassion.

The concept of individual understanding of the man, then it consists of several behavioral uniqueness and spirit, and these factors will be closely linked even critical to the success of the

¹⁹ Haidar. Daulay. *Qalbun Salim. Jalan Menuju Pencerahan Rohani*. (Jakarta : Rineka Cipta, 2009). 14

learning process. Based on so tightly between task Islamic Psychology with emphasis on the soul (*nafs*) is very influential in the science of Islamic education. Pure soul must be easy to accept and apply the concepts of Islamic education that is based on the Qur'an and the Sunnah of the Prophet Muhammad. On top of this pillar was built two basic concepts of Islamic education. The starting point here start from the concept of man in Islam. Humans are what is aspired by the Islamic. This should be reflected in the objectives of Islamic education that is closely related to the purpose of the creation of man as a caliph of Allah and as a servant of God who sees all the potential (nature) comprehensive human in an attempt to absorb the entire depth of knowledge and spiritual dimensions of ethics. After that will be born what material will be given to achieve the goals that are packed in the curriculum and syllabus. Then how to convey the material is suited to the developmental stage of the learner, then you will see teaching methods. In order to the learning method was effective and efficient, the necessary infrastructure and facilities, and the last is the evaluation of the material that has been submitted by educators to determine the level of understanding of learners.

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